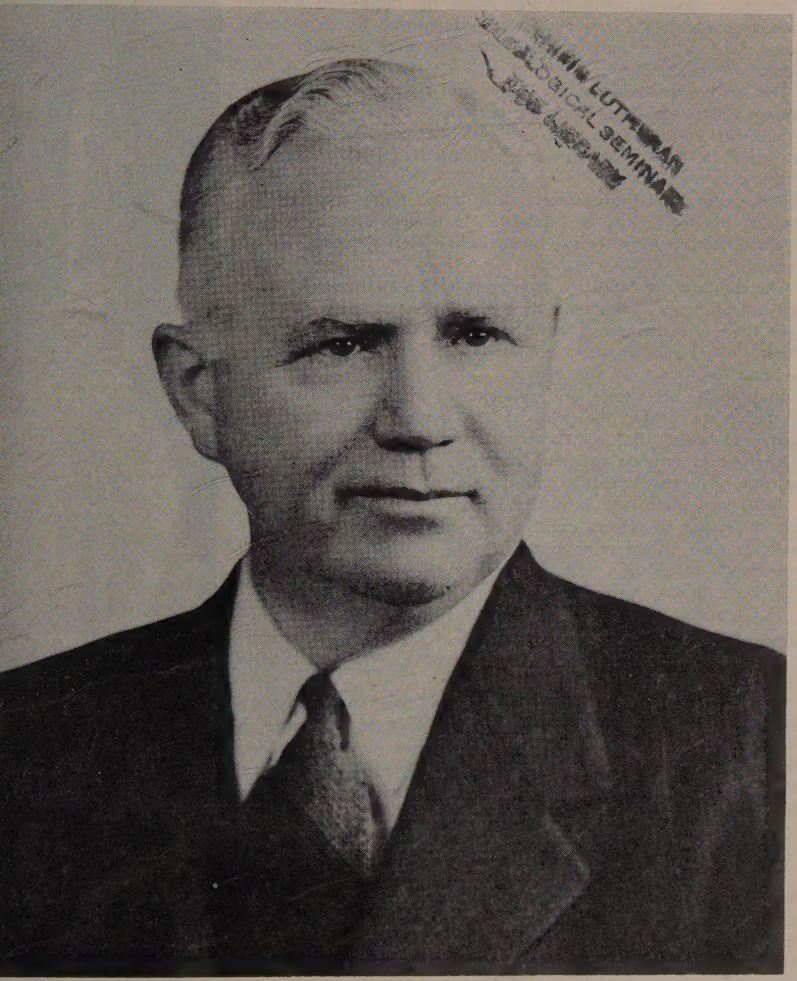
THERAN

MEN



LUTHERAN
SEMINARY

JULY, 1958

Think Big

A little girl sat for a long time before a large sheet of paper, a pencil in her hand, thinking. "What are you doing?" asked her mother. "I want to draw a big picture," replied the girl, "but first I must think big."

What a capacity little children have for imagining almost limitless possibilities! They have not yet learned to distinguish beween fantasy and fact, nor been taught that some of their dreams are impossible.

The difference between an oyster and an eagle is like the difference between two kinds of persons — those who want to think little and have a safe and circumscribed life, and those who want to think big, run the risk of freedom, and reach for the sky.

God guaranteed the oyster security in his ready-made home, to which his food must be brought. He lives a drab existence and imagines the world is not much larger than the confines of his shell.

The eagle must build his own nest and seek his own food. Since only the sky is the limit, this bird thinks big, builds high, where there are dangerous winds and storms. The eagle scorns danger, loves freedom, and is the symbol of the land of the free and the home of the brave.

In politics, economics and religion we must beware of the temptation to prefer the way of the oyster to that of the eagle — to desire that somebody rule us, feed us, tell us what to think, and provide religious security. A regimented person does not have to think big, small, or at all.

Jesus was impatient with those who strained gnats out of their drink but swallowed camels, who made mountains out of molehills, who tithed mint and dill and cummin, who washed their hands religiously, but overlooked the weightier matters of faith — justice, mercy and love.

The trouble with people is not that they lack great conviction, but as it has been said, the real trouble . . . is that we have so many people with great convictions about little things."

In our conventions and other meetings, how much time we consume on lesser matters, debating the place of a comma in a resolution, haggling over a 25-cent increase in dues, arguing over a point of order! We banquet and feed ourselves and make sure that our own little shell is in good order, but the weightier matters of the work of the Lord are referred to George, who takes care of everything for us.

Tremendous changes have taken place and are taking place in the world. In an age when scientists are reaching for the moon, the men of the church must imitate the ways of the eagle rather than the oyster. United Lutheran Church Men cannot meet the challenge of the future — as outlined in an article by our executive secretary elsewhere in this issue — unless they think as big, broad and high as the sky.

In an age when scien are preparing to travel thr space, the men of the ch must learn to "mount up wings as eagles."

LUTHERAN MEN

The Magazine for Church Men

lume 39 **July, 1958** **Number 7**

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Cover Photo

The director of men's work for the Presbyterian Church U. S. and one-time high school college football coach was named general director of United Church Men, a gen- department of the National Council of Churches.

The appointment of Samuel J. ("Jap") Patterson Jr., Richmond, Va., to direct the nation- laymen's organization was announced by the Rev. Dr. Roy G. Ross, National Council ral secretary.

Mr. Patterson has headed men's work in the Presbyterian Church in the U. S. (Southern) he past 18 years. The many thousands who gather for the annual meetings of Presby- n Men have long paid tribute to his organizational work in his denomination, Dr. Ross ed out.

United Church Men was established by the constituting convention of the National Coun- 1950, bringing together the men's work agencies of twenty denominations.

Uniting an estimated 10,000,000 Protestant men, UCM is the agency through which minational brotherhoods and men's work organizations work together at national, state, local levels. It is designed to encourage community cooperation on the part of laymen ministers of various denominations, to provide a means of their sharing of successful riences, and to encourage them to strengthen the life of their local churches.

(continued on page 29)

Staff

r — Joseph B. Mohr, 3701 Avenue I, Brooklyn 10, N. Y.
Send all News, Articles and Stories for Publication here.

ness Manager — Howard L. Logan, 231 Madison Ave., New York 16, N. Y.
Send Subscriptions, Advertisements, Changes of Address here.

ers — George A. Eichler, Lawrence M. Reese.

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A Long Range View of The Witness of Laymen

BY HOWARD L. LOGAN

A penetrating insight into the needs of the future—more lay men working in the chu and witnessing in all walks of life and all parts of the world.

Part One

There will always be a need for the laymen of the church to witness. The need is not so much a matter of being a necessity for the church as it is a necessity for the layman himself. Most of us who in small ways endeavor to interest laymen in the service of the church do it not so much for what it does for the church, but for what it does for the man himself. We want every man to have the wonderful feeling that comes to one who serves the Lord faithfully.

The church in the future will demand more of us, not less. The church of tomorrow will have as a potential a greater amount of time, of our time, as all of us are required to spend less time at our place of employment. The church of the future will not only have most of the current problems, but many more will be added as we move into a new age in the history of mankind. While we cannot be sure of the "way of the witness" in the future, it is well that we face some of the factors which shall certainly influence our witness.

Evangelism Defined

The suggested Bible verse, Acts 1:8, "Ye shall be my witnesses to the end of the earth," certainly s gests that what we are talking ab is "evangelism." For after all, eve thing we do should have as its u mate, if not the immediate goal, winning of souls for the kingdom evangelism. Dr. Oscar Carlson gi us this excellent definition, "Evan lism is the primary task of church." And so it is. And when say "witnessing" we mean, don't evangelism?

The church has a long way to in evangelism. One might think, n that the LEM is over with, we in United Lutheran Church are all fi up with this matter of witnessi No longer do we need field direct and millions of pieces of mater But have we in the ULCA really come concerned about evangelism

The recently released statistics our church *would not* give evide of a church on fire for souls. course, we are increasing the me bership of the church in its th areas: baptized, confirmed and c muning. But at what rate are we creasing? In 1957, it took 50 UL members one entire year to achi a net gain of one baptized mem

Pastors are saying that they evangelists. We do not need so staff from New York to show us h to do evangelism in our congre tions. And for the most part this

---

Mr. Logan, ULCM executive secretary, prepared this message for the Rocky Mountain Synod layman's retreat at Ruidoso, N. M., May 17.

robably true. It isn't that pastors not know how to do evangelism. may be that they have not been le to enlist any large number of ymen to assist in congregational angelism. There just are not enough istors to do the task. Neither do ey have the contacts that laymen ve and in many situations the re- lt is not as effective as when lay- en do the visitation.

It's time to look far ahead.

What is Ahead for Us?

When we speak of witnessing in is scripture passage, we must in- ude the entire earth. This means at as we attempt a look into the ture, we must see this task as it re- es to the foreign field, the Ameri- n scene and the congregational op- rtunity. It is rather interesting that e challenge is as great today as in 20, when Jesse Bader, secretary of angelism for the Disciples of Christ urch, said:

"We have been ringing church lls when we should have been ring- g doorbells; we have been doing proxy what we should be doing proximity, we have been doing purse what we should be doing person." Now as we take a look at three areas mentioned above, only one we called foreign makes im- ssible our personal witness and en in this field all are NOT ex- ded.

The Foreign Witness

"The people of God are in this rld as the church, and they are ver alone with their Lord in isola- n from the world. It is the world ich he came to save. Without the gospel the world is without sense, but without the world, the gospel is without reality." Evanston Statement

We Christians, in the long look, will be expected to be more vigorous in our witness beyond these shores. However, this witness may not take on the same forms as today's foreign mission methods. We have thought of our foreign witness largely in terms of foreign mission work. And in this we have not made any tremendous strides, although some advances have been made. *The old patterns are not acceptable in many countries today.* It is inconceivable that the present or old pattern will find acceptance in any growing number of countries.

So what is to be our witness to the world in the future? More and more it shall have to be "personal." It shall have to be made by men, women and young people who visit and live in foreign countries for other purposes than serving the church as missionaries.

For some time we can expect that nations will allow certain kinds of missionary personnel. These will for the most part *not be evangelistic or*

preaching missionaries. Rather they shall be educators, doctors, agricultural, scientific, specialists. This kind of person will be acceptable as long as the other countries remain relatively underdeveloped.

What does this mean for our witness? It means that Christ will have to be at the place of learning of the men and women whom we send abroad. We shall have to be certain that on American campuses the gospel of Christ is available and made relevant to the lives of those who shall be in places abroad where they can witness.

One of the important areas of this approach will be through the businessmen who live abroad. These men shall have close contacts with people in other countries and they can be a very great witness for Christ in their dealings with the peoples of these countries. If they are to be Christian witnesses, however, they must be followers of Christ here before they go abroad. The gospel must not be left outside the world trade office.

An all important area, too, is the kind of State Department people we send abroad. Perhaps these people have more influence than any other group. Possibly they have the closest contact with the leadership of foreign countries. What are we doing about trying to infuse in these men the spirit of Christ?

The Methodist Church recognized that most of our foreign service men were being trained by the Roman Catholic Church at Georgetown University. This church did not feel that it was good to have practically all of the State Department people goi abroad as representatives of the S. with only the Roman Catho viewpoint coming, as they did, fr a predominantly Protestant countr The Methodist Church felt it had witness to make in this area and h opened a school in Washington train foreign service personnel w a Protestant point of view.

The last area of the world r reached previously by radio, h now been covered with the erecti of a powerful station in the La Chad area of Africa by the Presb terian Church.

Perhaps one of the effective mea of witnessing abroad in the futu will be the growing use of radio a television. Already some church b ies are using this means effectiv as a manner of witnessing. The UL is doing little in this field. Also the matter of printed materials are quite restricted and have d little in the way of translation. T is not to say that we need to du cate materials just so that they m be ours. We need to be conscious what may be the means of witne ing in the long view.

,A much larger task will be in orientating of our nation so that deals with others on the basis o Christian approach. To say that are perhaps more benevolent th any other country is not enough. are reputed to be a Christian nat and yet we find it difficult, for ample, to pass tariff bills which g other people a chance to purch what we make in abundance. We p for storage of food products that

(continued on page 30)

Christian Race Relations

BY

F. Eppling Reinartz

God does not see human beings as specks of sand on a shore; he sees individual faces.

Part 3
Reverence for Life

The two principles—viewing all
n under the Cross, and in the light
eternity—lead us, naturally, I
k, to the principle that has got-
its classic expression in the words
Dr. Albert Schweitzer, *Ehrfurcht*
dem Leben. The translation,
verence for Life," doesn't quite
y over into English from Ger-
n the watchword's meaning. The
rence referred to here is awe-
ck reverence. It does not signify
a bland kind of sense of the
sence of God in all life. It speaks
er of the mystery and the holi-
of creaturehood. It connotes a
d's eye" view of life.

Many of us think of Albert
weitzer as this century's most
ificant human being. Since Mrs.
weitzer's recent death, there has
e to light again what some have
far back in the hinterland of
r thinking about this great soul.
may recall that Mrs. Schweitzer
Jewish by birth. At the time of
r wedding, and thereafter, there were some of the most intimate associates of the Schweitzers who would not admit her to social contacts. In good measure the propulsive power that caused him and her to leave behind them such estrangement and go into Africa's Ogoway River valley to give themselves totally to the forgotten, to the desperately needy, was that same isolating lovelessness.

(By the way, I had the consummate joy of hearing Dr. Schweitzer speak on the roof garden of the Gramercy Park Hotel in New York several years ago. It was mid-summer. He was speaking, as he normally does, in French. An interpreter was doing a lively and appealing job of translating. Mrs. Schweitzer, at this noon meal, was seated immediately beside her distinguished husband. Dear good soul, she went deeper and deeper into the arms of Morpheus as the good doctor talked on and on. There at last she was, with her hands resting on the table and her head on her hands, fast

asleep as he spoke. Her sleeping said to us all in such an endearing way, "Well, good poppa, let him have the forum. He can take care of it. Meanwhile I can catch up on some sleep." If the time comes, preachers, when you get that kind of investment of trust from your wives, as you labor in your pulpits, well, sing hallelujah forth!)

You may know that Schweitzer, who is the embodiment of this principle, when he first went to the Ogoway River valley, went on some innocent safaris. (One would hardly call them that when the object of the hunt was to shoot little monkeys.) He continued to shoot monkeys until one day he heard and saw an orphaned little monkey screaming in frenzy and clinging to the body of the mother monkey that he had just shot. That was the end of such hunting. That experience intensified his reverence in the presence of life. He even shrank back from putting blue vitriol in the ditch around the compound when the migratory ants attacked to destroy all unprotected vegetable and animal matter.

This reverence for the gift and glory of life to all mankind is not, oh, I need not say it, a mere sentiment. All that has been touched into being by God the Creator, especially his highest earthly creation, a living soul with capacity for loving obedience, is to be approached with *Ehrfurcht.*

This reverence for life goes beyond the cozy axiom that says Christians must be "color blind." There is a higher nature which God's grace can lead us into. It is the nature which rejoices in the fact of race as b a part of God's wondrous p dence, of God's holy purpose.

This reverence for life is not m ly a philosophical attitude tow life in general or toward *humani* in general. It grows, as Harvard versity's savant Josiah Royce put it, "out of a gospel that ind ates." The gospel's reverence for l in general is so powerful bec it profoundly reverences individu lives. Holy Baptism and the Lo Supper are individuating sacrame These sacraments serve believers though the whole of the grace God were to pour through a fun if one may so speak, the tube which enters *thy* heart.

Some of you who were in the dent generations that sat under teaching of Dr. Henry Eyster Jac will remember with what emotion told of an experience in his e pastorate. There wandered to communion table one who was a "wedding guest" by every outw appearance. In self-confidence with pride (which he later confes with shame), Dr. Jacobs, as he c muned his members, passed by t man. As he stepped by the man, was giving the communion wafer the communicant beyond the str ger, the man cried out, "For Chri sake, give me that!" Dr. Jacobs turned to him instantly and sa "Yes, for Christ's sake, take, e ... take, drink, ... for *thy* sin Who would dare interrupt that cred intercourse between holy G and sinful man with a considerati merely of skin pigmentation? Sa Adolph Harnack, "Jesus Christ w

e first to bring the value of every
in and every man's soul to light,
d what he did no one can ever-
ore undo."

The philosopher Fichte put it this
ay, "Whosoever treats another as
slave, becomes a slave." And we
ght presume to go on to say,
Whosoever treats another as a son
the living God begins to partake
the nature of a son of God." We
all be in the spirit of the New Tes-
ment when we, motivated and em-
wered by God's grace, approach
men with the expectation of find-
g beneath the commonplace, the
rdid, the rebellious, the repulsive
ternals some qualities of humility,
oentance, aspiration, heroism, loy-
y and love which by that same
ace can be made to reveal some-
ing of the image of God, and to
mmand our reverence.

Needed in the application of this
inciple — reverence for life — is
sus' constant concentration on in-
vidual faces. I suppose the preach-
s of the last quarter century have
me across this quotation of Dr.
orge A. Buttrick if they do not
ow anything else he has written:
esus saw faces." It is a sermon title
his book, "Preaching Christ to the
dividual." Says he, "In divine ten-
rness this Christ of God saw faces,
lividual faces, wistful and sin-
arred, lonely and brave. Jesus saw
thing on earth but faces, nothing
Hell but faces, nothing in Heaven
t faces. Always, he swung the con-
rsation back to the human. If men
scussed the prospect of harvest, he
ould say, 'See, the field of faces
nite already unto harvest.' If men
were absorbed in the little quest for *things*, for the fishing tackle, he summoned them to a nobler crusade, 'Come after me and I will make you fishers of men.' He lays his hands on all our institutions, the church, the factory, the farm, the municipality, the trade unions, the prison, and the school, and he says, 'What is the individual human issue? What does it do to human faces (of any color)?' "

Dr. Edwin Moll's contribution to the healing of the Arab lad whose one eye socket was being eaten out by maggots is a case in point. This apostle of Christian sensitivity saw in that outlawed little lad, frenzied with fear, the image of God. There was not much life left there, but what there was Dr. Moll reverenced. He did not stop until tender and skillful hands and medications carefully administered, had healed the diseased eyesocket. He did not give up until a matching glass eye had been provided the boy. He got him into school and found him work. "The natural eye," he reported, "took on double radiance."

(to be concluded)

Prayer For Laymen

Our Father in heaven, we pray for the laymen of the church. We thank thee for their increasing ministry and for the understanding that thou canst reveal thyself through them no less than through the ordained ministry. We pray thee that they may bring clean hands and dedicated hearts into the work of thy church. Help them to be deeply aware that they too have a high calling of God in Christ Jesus. Amen.

(The above prayer, by the Rev. John W. Shackford, Waynesville, N. C., a retired Methodist minister, was submitted by D. W. Reiter of Fairmont, W. Va.)

The Topic for August

An Inter-Lutheran Topic

Edited by the Rev. John Mangum

Who Do You Work For?

BY THEODORE J. PRETZLAFF

You

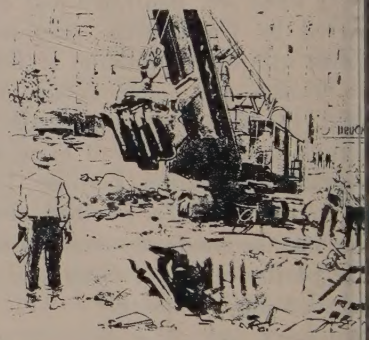
Who do you work for? In asking this question, let me underscore the third word—YOU. This makes the question very personal. The answer, too, becomes very personal. It can very often reveal a man's relationship to God, to his fellow-men, and even to himself.

This and other questions relative to our work are asked of us each year as we fill out our income tax form. Our tax returns become a matter of record, and we are called upon to be honest in our report. All of us, therefore, give a great deal of time and careful consideration to answering the questions correctly. Certainly this tax form should reveal the names of those for whom we work! Let's take a look.

At the very top we see a line on which we are to fill in the "Name." That's your name. Do you work for yourself? We do not ask. "Are you self-employed?" We are asking if the sum total of all your efforts and striving are for your own ends.

Your Family

A few lines further down on your income tax report is a listing of de-



Work is performed for many persons.

pendents. Wife — children — P
ents. Do you work for them?
man who provideth not for his c
denies the faith and is worse th
an infidel." This is not the findi
of a court of domestic relations c
sidering a case of non-support. T
is God's judgment. Read I Timo
5:8.

What some men earn for the s
port of their families they also
grudge them. The money it costs
feed and clothe a family is alw
figured in their minds in terms
personal luxuries which they h
had to forego. Such a man can
claim that he is working for oth
His main concern is for himself. W
do you work for?

In the author's home for many ars there was a wall motto. It was itten in German but a liberal nslation would be:

Shirk not the toil that morning brings
Nor dread your task to bear
'Tis pleasant to be laboring
For those for whom we care.

Your Employer

We drop down another line on r income tax form. On line 5, the vernment asks the name of your nployer. Now we shall know the swer! Or do we? Line 5 reveals e source from which your wages e drawn. But did you really *work* r the man or the firm whose name ppears here? There is a difference tween working and getting pay.

In his letters to the Ephesians and olossians, St. Paul advises his read- s about the kind of service the nristian renders. It is true that any of his readers were virtual ives. There are, however, some inciples that apply no matter what e economic order may be. Paul ys that we should not be men- easers, or those who labor only hen watched.

Today's industrial community pre- nts a lot of problems about honesty in laboring that Paul did not have to face. Today the worker is bound by time studies and assembly line speeds which he cannot alter even if he feels that he should put forth more effort for the pay he receives. He very often works with others who have absolutely no concern for their co-workers or for the welfare of the company.

We are reminded that the position of our Lutheran Church in labor-management situations is that the ideal relation between employer and employee should be that of business partners. You *do* owe some loyalty to those who are paying your salary. Their welfare is directly and indirectly tied up with your own. If their product sells, it means continued employment for you. If, through your neglect or slipshod work, the product is inferior and does not meet rigid consumer demands, your future job hangs in the balance.

Who do you work for? Is it really the name of the firm or party that appears on line 5? Or do you just collect wages from this source?

Your Government

Now let's turn to the "Tax Due" section of our report. It seems that we also work for the government. At least we pay a goodly portion of

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Author

Dr. Theodore J. Pretzlaff is Director of urch-Industry Relations, Board of Christian cial Action of the American Lutheran urch, Dearborn, Michigan.

Topic Aims

1. To lead the men to evaluate their own e work in the light of Christian vocation.
2. To assist them to see the implications of ristian vocation in their relationships with eir fellow employees and employer.

For the Leader

1. Ask one of the men to review briefly the findings of Session I of the 1958 Topics. This will furnish a splendid introduction to this evening's theme. The two ideas can hardly be kept separate.

2. Bring a copy of an income tax form to the meeting. Use it as you present the topic. It will be something on which the men will focus their attention. After this, some of the ideas expressed this evening will be recalled whenever they see an income tax form.

our wages back to the nation. The *Cleveland Plaindealer* has estimated that if a man works five days a week, he will work one and one-half of those days to pay his income tax.

We can say several things about this matter. First of all, we as Christian citizens are glad to work part-time for the government. We want to "pay our own freight." "Render unto Caesar the things that are Caesar's" is still true in 1958.

You say that taxes are all out of proportion to income. Have you registered your complaint with your representatives in Congress? During a recent recess in the legislative branch, the home folks overwhelmed their congressmen with personal appeals that the tax structure and the budget be restudied. When these men returned to the halls of Congress, there was a noticeable change in the prevailing attitude. The voter's opinion does count!

On the other hand, we cannot expect the government to be maintained on the same budget that was sufficient in the days of Calvin Coolidge. Times have changed. Today we are faced with world-wide problems, foreign aid demands, preparedness requirements, untold domestic needs. Someone once asked "What do we get for our tax money?" His friend countered with "I know of two things—the army and the navy."

We Christians are also liable to fall under the delusion that the government can supply untold bounties. The government has no money except that which we provide. If we expect hand-outs for every local, state and national cause, we can expect to pay the bill.

Do you work for the governmer
You should—and gladly!

Your Brother

There is another section on t
tax form before us that asks us
list our benevolences. Will the ite
we list here indicate that we are
so working for those who are
fortunate and need our love?

St. Paul, in Ephesians 4:28, s
that a man shall work so that
may give to him that needeth. Ag
in Acts 20:35 we read, "I h
showed you all things, how that
laboring, ye ought to support
weak." A man who smugly says
work only enough to get by" is
living up to God's requirements.
Christians labor over and above t
which we need for our own p
poses. We labor for others that
may give a tangible demonstrati
that we have heard the words
Jesus, "It is more blessed to g
than to receive."

The best form of charity —
most practical way to administer
— is to give money. There are
ceptions. When farmers sent surp
grain to Germany or India, it w
their way of showing for whom th
had also labored. I have no gra
My surplus must therefore be sor
where in my pay envelope.

As the Christian worker goes ab
his daily tasks, he visualizes the
derprivileged, the orphans, the d
titute, the imprisoned, and the si
He remembers that all of them
benefitting from part of his t
Again we ask, "Who do you w
for?"

Your God

In spite of the foregoing, we still ven't answered that question. It n't be answered until you can say, work for God the Father, the Son, d the Holy Spirit." As far as we n see, the name of God does not pear on the income tax return. Al- ough he is not called by name, e Lord's activity is apparent on ery page.

God expects his children to labor. ul says bluntly, "If any would not rk, neither let him eat." Through rk, God challenges the best that in us. Work thus is a necessity. It the means by which God keeps us erested in his world. And it is al- a means by which he keeps us m temptation. Satan finds work r idle hands to do.

Deep within us, God has planted desire to create something with r minds, our hands, our bodies. we kill that desire, we make our es meaningless.

If you are really working for God, u have taken a long and earnest k at the whole idea of work. Af- the fall of man, the work that d been assigned to Adam became different thing. Now it was con- cted, because of sin, with disap- intment and drudgery. As our ristian faith helps us in every ner area of living, so here, too, know that in spite of sin, God n bring joy and dignity to the ncept of labor. We experience the ief that comes to the tired, bur- ned Christian who knows that God his helper.

Are you working for God? You ll find that he is a most generous paymaster. He blesses us a thousand-fold for every ounce of energy we expend. Only when you work for God are you able to practice true stewardship of your life, your possessions, and your income.

Every year of your adult life you have filled out an income tax return. This you filed with the government. Fill out in your conscience another one which you may file with God. Put him down as your employer. Your remittance to him will include whatever he asks you to do for him. It will also include a song of praise, "Praise God from whom all blessings flow."

For Discussion

Martin Luther has pointed out that we are to regard our work as having three distinct values. List these on the blackboard and let the group discuss each one:

1. My work helps to discipline me. The failures I meet drive me closer to God.

2. Through my work, I enter into the community of others and help serve them.

3. My work can help make the world a better place in which to live.

1959 TOPICS

1. Do I Have Original Sin?
2. When Am I Good?
3. How Does Jesus Save Me?
4. Why Make So Much of Justification by Faith?
5. What Are the Means of Grace?
6. Must We Have A Church?
7. What Happens When I Receive the Lord's Supper?
8. What Does the Holy Spirit Do?
9. Where Do I Fit Into the Priesthood of Believers?
10. When Do I Have Faith?
11. What's Prayer All About?
12. How Can I Get Closer to God? (Christmas)
13. How Do I Know It's All True?

News and Views from Headquarter

Howard L. Logan, Executive Secretary
231 Madison Ave., New York 16, N. Y.

1959 Topics

Elsewhere in this issue of LUTHERAN MEN there appears a listin of the 1959 topics. Please make note of these and place them in your pe sonal copy of the ULCM Handbook. During the summer, we shall be sen ing a folder on suggested programs for 1958-59. We have had some fi comments about the 1958 topics. We hope that our men will find the 19 series equally interesting. The theme "Men Are Asking" is developed thirteen topics. We believe that these questions are ones which men nee to have answered for them. We hope that the presentation of the materi will be written in an understandable manner. We also hope to be able mail a work sheet for congregational executive committees. This she should not only encourage congregational officers to plan their meetin but to help them in their planning.

Interest of Clergymen

During the month of May the executive secretary visited with five different synodical men's units. He was struck with the fact that the president of the synod was present at each of these meetings. Not only was the synod president in attendance but he was interested and helpful to the men in their meetings. We have found that a growing number of pastors have been attending the men's meetings, and this is encouraging. We believe that if the laymen really indicate that they are serious about men's work, the pastors will be more than willing to pitch in and help.

Program Aids

Recently we have mailed to congregational men's groups another aid to better program meetings. We ha addressed a special piece to the pr gram chairman. This is the secon in the series we plan. The first w "Mr. President" and went to co gregational units earlier in the yea We plan others to include the offi of secretary and treasurer. We ha had a growing request for copies the ULCM Leaders Training Guid We gladly make these available up request. We call attention to a ne printing of the small promotion folder, TEAMWORK. This is ava able for distribution to congreg tions without a men's group.

Lay Activity in Australia

We recently read a report fro the Lutheran Church in Australia which it was stated that Rev. M. D vid Fetter (ALC) of Detroit, Mic igan, has sparked, "greater lay a

ity than ever before witnessed in e church". This is encouraging to ad about Australia. However, what out our own United Lutheran urch. Most of us would agree that ere is considerable lay activity in r church. But would anyone agree at we have really enlisted the untless thousands of men in our ngregations who need a much clos- relationship with their Lord and s church?

Boy Scouts

The latest statistics we have on e Pro Deo et Patria Award for e ULCA is that 8138 boys have plied for the award since its in- ption. At the present time 1972 ys have been granted the award. considerable number of those who ve applied are working on the re- irements. However, too many boys not finish the requirements. The rop-out" is too large. This could decreased if men closer to the ys would encourage them to com- te the program. As of May 1, 58 approximately 23,000 applica- ns in the Lutheran Church had en made for the award. More than 00 awards had been made.

If you desire to have a display of y Scout materials for your con- ence or synodical ULCM conven- n write to : Dr. A. E. Iverson, rector, Protestant Relationships, tional Council, Boy Scouts of nerica, New Brunswick, N. J. He ll gladly see that a display is sent your convention. If the meeting a large one and close to New unswick it may be possible to send representative to your convention. ease be sure that you allow suffi- cient time for the handling and ship- ping of the display to your conven- tion site.

New Filmstrip

Production is proceeding on the new filmstrip for United Lutheran Church Men. The filmstrip in color is being produced by the Audio Vis- ual Department, United Lutheran Publication House, with the Rev. Lester Utz, ULCM audio visual chairman, handling the matter for our organization. It is anticipated that the filmstrip will be shown for the first time at the Dayton conven- tion of the ULCA in October. The present plan is to give one copy of the strip and a record to each con- ference ULCM unit and make a lim- ited number available at $5 each. Watch for further announcement on this.

Invitation Cards

A completely new set of invitation postcards for encouraging attendance at the monthly program meeting is under production. These shall be available in two colors and there will be 24 different cards. Two of them shall be for use in announcing meet- ings of the executive committee. The sale price will be $1.50 per hundred and they should be available some- time during July. Order them from the New York office.

40th Year

This is an important year in the life of the United Lutheran Church in America. Long ago someone wrote that "Life begins at 40." This is the 40th year of the life of our church. This is the year we have decided to contribute more generously than

normal so that we might be able to witness more effectively in all the areas of the church's ministries. The $15 million is needed! There is need for more than this amount. The Board of American Missions alone could use considerably more than it will receive from the $15 million budget. This is such a small amount when we break it down on an individual basis. If the total manpower of our church were activated this would be a small objective. YOU are being counted upon to make your contribution a real gift this year.

Increased Interest

There are stirrings in men's wo in a number of synods where the was no seeming desire for a synod cal men's program. In the past fe months we have noted increased i terest in ULCM on the part of th Northwest, Wartburg, Icelandic, P cific Southwest, Caribbean and Mi sissippi synods. We have been ho ing that these and other synods mig desire to associate themselves wi the 23 synods now having organize and affiliated men's organizations

MAN TO MAN

BY LAWRENCE M. REESE

Educated Hours

One of these days I hope to read about a new discovery: An educated watch. Not only will it tell time but it will suggest to the wearer what might be done with the time at hand. To the busy person, harassed by so little time, the watch will give soothing advice: "Slow down, check on your efficiency, plan more carefully, don't take yourself too seriously." To the retired person with plenty of time it might say: "Good, a whole day for yourself. Don't forget the new books at the library; and isn't this the day for the meeting of the Senior Citizens Club?"

Think of the other possibilities of an educated watch: Reassurance to the worrier, caution to the teenager who is out later than he should be, threatening suggestions to the preacher in the pulpit who can't find th last word!

If a watch like that is ever pr duced it should sell by the thousan because time seems to be a proble to so many people. One of the las ing impressions which America leave with people of other nations that we are constantly in a hurr that there is so little time and much to do.

In some respects, one would expe us to be a very slow and easy-goi people, with plenty of time for o activities. After all, many of us wo only 40 hours per week. That leav most of our time for ourselves. Ev after we have taken adequate ti for eating and sleeping, there a many hours left for our own pe sonal use. With all this time at o

lisposal, why should we be a nation of hurriers?

Americans through the years have been people who work hard. After a hard day at his office the average American spends many hours working around the house or busy with church or community activities. Then, too, with many miles to roam, Mr. Average Man is constantly on the move. He likes weekends at the shore, lakes or mountains. He wants to see the Rockies, Florida, or Lake Louise. He likes conventions, conferences, picnics and recreation. So there is never enough time for all the things the average American wants to do. He is constantly pressed and hurried, so much so that hurry is becoming a personal and a social problem. Time for many people is no longer a friend but an enemy. Who has not met the housewife who cannot get caught up with her housework, the busy businessman whose desk is always piled high with what ought to be done or the too-busy church worker who is flitting from one activity to another in helter-skelter fashion.

Time is Relative

Time is a mind-set as well as an objective measurement of hours and minutes. Years ago men worked without watches. They got up at sunrise. They ploughed their fields until dark. They worked until tasks were finished. Without a need to catch trains, busses and planes, split-seconds meant very little. In many areas of the world these conditions still prevail. Man works until the task is finished. He visits with his friends without any mental warnings that he had better hurry along.

It is obvious that a complex, mobile culture like ours needs time schedules. Who could run a radio or television station without exact timing. And what airline would dare suggest that their plane will arrive "in the morning"? Time is a convenience. It can help us plan our work. But if we continue to be a nation of inefficient hurriers, then perhaps we need the educated watch to give us advice as well as tell us the time.

Our conception of time is conditioned by our way of life. During vacations time passes swiftly. When there is trouble, time drags. When we are young it seems as though the age of car-driving will never arrive. As we grow older we wonder what happened to the past five years. If our work is pleasant the luncheon hour comes quickly. If we dislike work, then we watch the clock for quitting time.

Educated to Invest Our Time

Maybe we need some public and church school courses on how to invest our time. The Christian knows that his schedule should be balanced and include the proper proportions of worship, work, service and recreation. Maybe we need to learn how to budget our time so that proper amounts of time be spent as homemakers, church members, citizens of our community, and for personal enrichment. It is refreshing to read again the third chapter of Ecclesiastes and to be reassured that "There is a time for all things." We are re-

minded that there is no time as far as God is concerned, only eternity . . . and people. God is more interested in his beloved people than in time. God is more interested in human events than in how the time budget is figured. And this is the great difference between the kingdom of God and the kingdoms of the world. Materialistic cultures must figure in terms of profits, in terms of production and that means wages and time. Materialism at its worst thinks only of man as a producer and not as a person. On the other hand, God thinks of man as one who has been created just a little lower than himself, a person who must not be caught in the vise of "Hurry" but a spiritual being who needs time for worship, work, contemplation and recreation in an unhurried manner.

Because there is a contest between time and all we want to do, each man must decide how his time will be invested. There will never be enough time for the man with imagination and energy. He will always need more hours. On the other hand there will always be too much time for the person who is bored with life. Time can become an enemy. And these extremes point to the need for a real study of time.

It would be mighty interesting to take some time at a meeting of ULCM and do a "time and motion" study of each one in the group and then compare results. If it could be done without revealing names, we might learn much about how others do manage their lives, how they do invest their 168 hours per week.

Judging from the ministry of Jesu God never intended that we shoul hurry and rush through life. On th other hand it is just as obvious tha God never intended that any on should be bored. What God does in tend is that we shall consider ou days as blessings and invest the wisely. A man should start his da with the feeling, "This is the da which the Lord hath made, let u rejoice and be glad in it". If it's th Lord's day we should invest it ac cordingly. This is the secret of th Christian who has learned to inves his time wisely. He regards time a the Lord's. This enables him to elim inate much of the pettiness whic wastes hours every week. Are you hours educated? Yes, if they ar lived in fellowship with God.

Lancaster, Pa., Conference ULCM Officers

The Lancaster Conference ULCM of th Central Pennsylvania Synod held a spring rall in the YMCA building in Lancaster, Pa., on April 13. About 250 men attended the meet ing, which was preceded by a concert by th local Knights of Malta Band. The Rev. Jame E. Morecraft, pastor of Memorial Lutheran Church, Harrisburg, spoke on "The King's Men —On The March."

At the rally the following officers were elected for one year (left to right, front) John H. Luttenberger, recording secretary, St Mark's, Lancaster; Charles J. Nestel, treasur er, Advent Church, Lancaster; Chester Grosss man, corresponding secretary, Grace Church Lancaster; (rear) Charles S. Bomberger, firs vice president, Advent Church; Joseph T. Fass nacht, president, Grace Church; H. Robert Young, second vice president, Christ Church Lancaster, and the Rev. W. E. Waybright spiritual advisor, St. John's Church, Denver.

OFFICERS' PAGE

Last month we wrote about the great need for enthusiasm in our en's work. We as officers need to be sold on the contribution a good en's organization can make to the life of the parish. We are not going win new members if we ourselves are not enthusiastic about the role of en's work. Be enthusiastic.

We need enthusiasm, but we need more than enthusiasm. We need to e the time God has given us to use the abilities we have. One thing we have is TIME. Regardless of our differing talents, we have this one ing in common—TIME. May we suggest that we use this important gift God for the following.

TO THINK Too often we just plow ahead in our men's work without ving adequate thought to what we e doing. By using our brain we all cut down and avoid costly mis-kes. Think before you act!

TO BE THOROUGH How we ed thoroughness in our men's ork. Haphazard planning and ac-n is so prevalent. It takes time to thorough but it pays off in large vidends. Officers who are success-l are thorough in everything they .

TO COOPERATE Getting along th men is most important. We ork in a group situation and it is perative that we learn to cooper-e. Teamwork is a necessity in con-egational men's work.

TO GIVE AND TAKE ORDERS HEERFULLY In our work we do t give orders in the same manner e does in industry. Usually, ough, there is someone above us authority to whom we must re-rt. Take his suggestions cheerfully d give your suggestions to others the same vein.

TO FINISH WHAT YOU START How many good things have been started in your men's group and never completed? Anyone can be a starter, but it is the finisher that counts. Don't flit from one job to another, never finishing any of them. Start fewer projects and programs but finish all of them.

TO GET THE FACTS Leaders of our men's work need to know the facts about our program and the program of the church. It takes time to get information, but it is essential that leaders be informed. When not sure, ask for help. The ULCM Handbook will be of great help in this matter.

TO BE EFFICIENT Avoid the waste of the precious commodity, time. One of the most inspiring experiences in men's work is to observe an efficient officer. Men are impressed with a leader who is efficient. We can do more work by doing it efficiently.

TO BE PATIENT Men's work is difficult. Patience is needed. Christ didn't promise us success. He did say he would be with us. Be patient with men who are not as "sold" on the program as you happen to be. A successful men's program does not happen overnight; leaders need to be patient.

TO DO YOUR BEST The average leader is in plentiful supply. What men's work needs is above average men, men who "do their best." You are engaged in a part of the most important work in the world, the King's business. Christ demands that we give of our best efforts to his cause.

TO SMILE It doesn't cost anything to smile, but what a difference it makes in one's approach to others. As Christian leaders we should have the joy of the Lord in our hearts. Smiling should come easy to u Christians. In your association wit your fellow officers "keep smiling.

TO READ Leaders of the congre gation's men should be the best in formed leaders of the church throug the reading of the magazines an other materials provided. Most of al however, leaders should be Bible reading leaders. The required read ing for ULCM leaders is the Bible THE LUTHERAN, LUTHERA MEN.

TO PUT FIRST THINGS FIRST It takes a good leader to discern th important matters in men's work Too many men's groups get bogge down in discussing inconsequentia matters. Determine the importan matters to be discussed and put then first on your personal agenda o things to be accomplished.

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Doubled Budget Venture

BY RALPH W. LOEW

I suppose our whole problem with this matter of increased benevolent giving for th cause of the United Lutheran Churches is simply a shift of focus. If I am to consider th local congregation as an exclusive fellowship gathered together to protect itself, then th slightest giving to benevolent causes will be pennies thrown with quick fingers. But if th local congregation is what it is theologically meant to be, namely the Communion of Saints strategically important at that point in that particular time for the work of the Kingdom c God in every age and in every place, then nothing is outside the concern of that congregation

Social scientists tell us that a hundred years ago people had seventy-two wants and six teen necessities. Today they have one hundred and eighty-four wants and ninety-four neces sities. Come to think about it, this indicates exactly what happens to a man when he begin to grow as a Christian. In the beginning, he may have had very few wants and very fe necessities about God's Kingdom, but if he has really lived in it and grown and matured an come to himself, then out of gratitude and meaningful dedication, he will have increase wants for God's Kingdom, and there will be many things that he had never dreamed abou and other things that will become necessities. Once he has shifted his focus to see that, he' sustain it with his gifts.

So long as the United Lutheran Church just seems to be a vague abstraction, we sha not want to be giving as we ought, but when the work of the ULC is for us a very specifi expression of the Kingdom consciousness, then we will want to specifically give to it an share with increased generosity. One evidence of this concern will be in doubling the budge in this year, and there will have to be many other evidences in our total life and work.

(Dr. Loew, president of the Board of Foreign Missions of the United Lutheran Church in America has issued the above statement about the 40th anniversary "doubled budget ven ture" of the ULC. Dr. Loew is also pastor of Holy Trinity Lutheran Church, Buffalo and a newspaper columnist in that city.)

NORTH EAST WEST SOUTH

of Men and Their Activities

Canada

St. Peter's, Kitchener, recently held their Golden Circle Dinner. At this dinner the aged fathers and members of the men's group are honored. Dr. Albert Lotz was the speaker. St. Matthew's, Kitchener, entertained the church wardens at the April meeting. More than 1000 homes of this congregation are divided into 89 districts served by a warden. Gordon Kipfer was the chairman of the meeting. Trinity, Sebastopol, held their father-and-son dinner with the Rev. Franklin Jensen as the speaker. Pastor Jensen spoke on the need for ministers in the ULCA. Claus Stockman was the chairman for the program.

The Canada Synod Brotherhood held their annual convention at St. Stephen's Lutheran Church, Kitchener, on May 3-4. Greetings were extended on behalf of the synod by President A. G. Jacobi and for ULCM by the Rev. Franklin Jensen, member of the executive committee of ULCM. Walter Ludwig presided. Newly elected officers are: Howard Herter, Waterloo, President; D. Fred Egeree and Ernest Miller, vice presidents; Earl Stieler, secretary and Elton Wiler, treasurer. The Rev. A. W. Lotz of Kitchener was the banquet speaker on the theme "Forward with Christ."

New York and New England

The annual convention of the New York and New England Synod Brotherhood was held at First Lutheran Church, Albany. The largest attendance in recent years responded, with representatives of all conferences being present. Dr. Earl Freese, the president for three years now, presided. Louis Smith of the host church was general chairman. A court of honor was held, as part of the banquet, to grant three Lamb Awards. The banquet speaker was Synod President Dr. Paul Andrew Kirsch. The men approved a recommendation to conduct an appeal for funds for the president of synod's confidential fund and for the promotion of scouting.

St. Paul's, Byram, Conn., reports that a number of their members attended the meeting at St. Luke's, New Rochelle, recently. Carl Wolford, one of the members of St. Paul's, was elected president of the New York Conference ULCM. Several of their members attended the synodical convention at Albany. A workshop for ULCM leaders was held in New Haven recently for leaders of the New England Conference. Among those who were leading the leaders were: Ralph Wohlsen,

former president of ULCM; Hans Treuenfels, ULCM executive committee man and former president of the New York and New England Synod ULCM, Clarence Neun, vice president of the New York and New England Synod ULCM. Roger Lindgren was the general chairman. New York Conference has begun to publish a monthly newsletter of activities of the congregations and conference men's work. They sponsored a work project on June 14 at Camp Wilbur Herrlich at Towners.

Indiana

Indiana Synod ULCM conducted a retreat on June 6-8 at Camp Lutherwald. Most of the leaders were laymen of the synod. Pastor Stolldorf was the Saturday evening speaker. A new men's group was organized at Delphi, Ind., with Robert Fulton as president. Advent in Greenwood was also organized, with Winton Armstrong as president. Grace Lutheran, Gary, recently elected John Paul as president. St. John's, Anderson, was also organized, with William Fuller as president.

John Pfister of Elkart was presented with the Lamb Award at the Synodical Banquet in Columbia City during May.

Michigan

The synodical Brotherhood convention was held during May in Oak Park, a suburb of Detroit. Bill Moehring of Flint presided. The convention approved the purchase of a large parcel of land adjacent to the present synod camp site at a cost of $10,000. This cost is to be amortized over a ten-year period. Ron Moy[illegible]knen of Royal Oak was elected t[illegible] new president.

Rocky Mountain

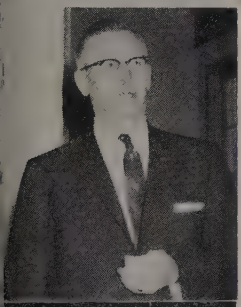
The Rocky Mountain Syn[illegible] Brotherhood met at Ruidoso, N. M[illegible] in May. The convention came at t[illegible] conclusion of the annual laymen[illegible] retreat of the Synod. Bill Esperse[illegible] presided at the convention. Actio[illegible] was taken to divide the synodic[illegible] Brotherhood into two conference[illegible] One would serve the northern are[illegible] of the synod and the other woul[illegible] serve the southern area. Frank Am[illegible] of Wheatridge, Colo., was elected[illegible] president.

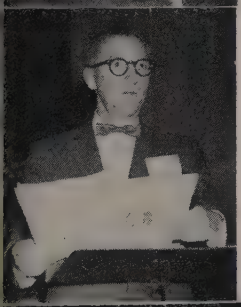
Dr. Heiges, Dean of Seminary

The Rev. Dr. Donald R. Heig[illegible] has been elected dean of Chicago L[illegible]theran Theological Seminary, Ma[illegible]wood, Ill. For the past eight yea[illegible] he has served as executive direct[illegible] of the Division of College and Un[illegible]versity Work of the National Luthe[illegible]an Council in Chicago.

Pastor Gerberding Back in ULCA Ministry

The Rev. John H. Gerberding, wh[illegible] resigned as pastor of Holy Cross L[illegible]theran Church in Menomonee Fall[illegible] Wisc., in 1955 after being acquitte[illegible] on heresy charges, has returned [illegible] the ministry. The 36-year-old past[illegible] has accepted a call to Epiphany L[illegible]theran Church in Denver, Colo., ar[illegible] was voted into membership in th[illegible] Rocky Mountain Snyod during th[illegible] synod's meeting in Albuquerque, N[illegible] M., during May.





Michigan Synod ULCM Convention

St. Timothy, Oak Park, May 4

Above, left: Pastor Robert Lignell, pastoral adviser, serving as toastmaster at the banquet. To his right, Mrs. Lignell. To his left: Dr. Henry Yoder, speaker; Howard Logan, executive secretary, ULCA Church Men; Dr. Frank P. Madsen, president, Michigan Synod.

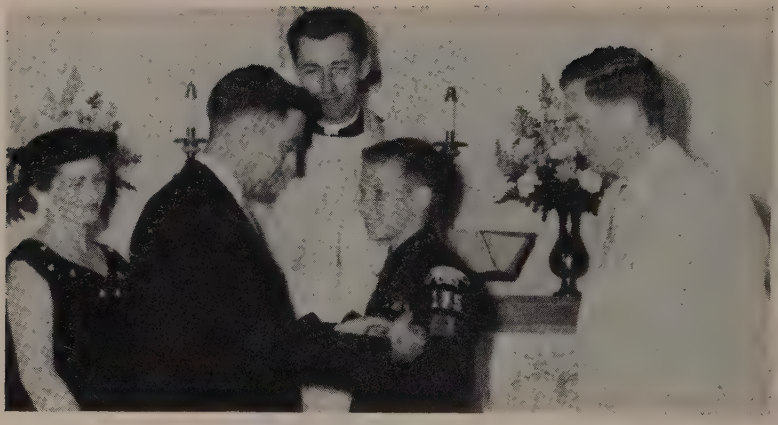
Above, right: Dr. Yoder addressing the group.

Upper center: Mel Russell, Detroit, secretary, Committee on Scouting, Detroit Area Council, BSA.

Lower center: Don Whipple, executive committee member making report of the Gun Lake Camp board.

Below are the 1958-1959 Michigan Synod Church Men officers. Lert to right, front: Norman Jacobsen, treasurer; Ronald Moykkenen, president; Wilbur Moehring, immediate past president. Rear: Glenn Moerdyke, trustee; Howard Towell, trustee; Paul Winter, director of scouting; Leonard Noechel, vice president; Ted Winter, secretary.

One of the highlights of the convention was a proposal to buy 67 acres of farm property near the synod's Lutheran summer camp at Gun Lake in the southwestern part of the state, at a cost of $10,000.



Eagle Scout Edwin G. Russell, Jr. Receives Award

On May 18 in a special ceremony at Messiah Church, Decatur, Ga., Eagle Scout Edwin G. Russell, Jr. of Boy Scout Troop 175 received the Pro Deo et Patria Award.

Left to right are: Mr. and Mrs. Edwin G. Russell, Sr., Pastor C. W. Carpenter, Scout Edwin, and Scoutmaster Hal C. Jones.

Scout Edwin, 14, is a freshman at Decatur High School, where he is a member of the student council, the orchestra and co-manager of the varsity baseball team. He serves as missionary secretary of the Luther League of his church.

Edwin began his scouting career as a Cub, and advanced until he was awarded the rank of Eagle in August, 1957. He is the quartermaster of Troop 175, which is sponsored by the Decatur First Methodist Church.

Paull E. Spring

Paull E. Spring, 54, of Edgewood, Wheeling, W. Va., died suddenly in the Ohio Valley General Hospital on May 29.

A life-long member of the First English Lutheran Church, Wheeling, Mr. Spring was a member of the church council for many years and superintendent of the Sunday School for 20 years. He was an outstanding layman in the West Virginia Synod for 20 years and was serving his first year as statistician at the time of his death.

Mr. Spring served officially in Brotherhood work in the synod since 1948 as president, vice president and member of the executive committee. Last year he was elected secretary.

He is survived by his wife, two sons, one of whom is studying for the ministry at Gettysburg College; his mother and two brothers.

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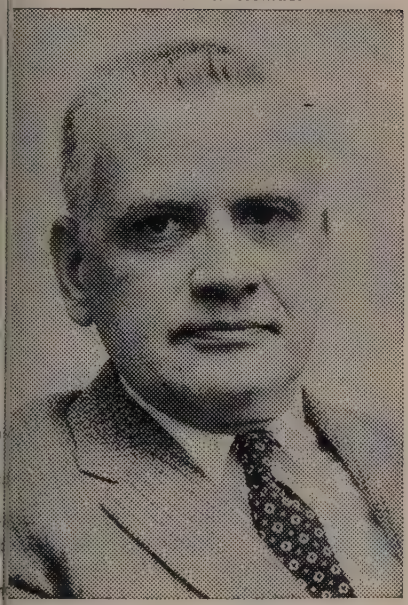
300 Stations Carry the United Lutheran Series

Dr. Edmund A. Steimle of Philadelphia is serving his fourth consecutive year as the speaker for the United Lutheran Series of the Protestant Hour, which started June 2 and will continue through August 3. Dr. Steimle, professor of homiletics at the Philadelphia Seminary, is being heard over more than 300 radio stations in the United States, Canada, Alaska, Hawaii, the Philippines and the Virgin Islands as well as the world-wide U. S. Armed Forces Radio Network.

Dr. Richard H. Heindel



Wagner College Elects New President

Dr. Richard H. Heindel, vice chan-llor of the University of Buffalo d former dean of the institution's llege of arts and sciences, has been cted president of Wagner Luther- College, Staten Island, N. Y. He ll begin his official duties on Sept. succeeding Dr. David M. Delo, o will become president of Tampa iversity, Tampa, Fla.

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Administrative Duties Chief Gripe of Pastor

Time consumed in church admin-ration is the cause of almost uni-rsal complaint among pastors in e Lutheran ministry, according to survey by the Department of The-ogical Cooperation in the Division Lutheran World Federation affairs of the National Lutheran Council. Pastors suggest that the most likely solution to the problem would be laymen trained in seminaries for service as church business manag-ers, which "would enable the pastor to give his time to the . . . things for which he has been trained." And the situation would also be improved considerably, they agree, if more congregations provided the help of a parish secretary, a parish worker, a director of religious education, or an associate pastor.

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United Lutheran Church Men Groups Organized Since February 25, 1958

Trinity, Fort Erie, Canada	3/13/58
St. Paul's, Rochester, N. Y.	3/24/58
Mt. Horeb, Chapin, S. C.	3/24/58
Good Shepherd, El Paso, Tex.	3/24/58
Prince of Peace, Bethel, Kan.	4/9/58
Holy Trinity, Lombard, Ill.	4/9/58
Grace, Buffalo, N. Y.	4/9/58
Holy Trinity, Flint, Mich	4/9/58
Trinity, Grand Rapids, Mich.	4/9/58
Christ, Linglestown, Pa.	4/9/58
First, Philipsburg, Pa.	4/9/58
St. Johns, New Sarepta, Alberta, Can.	4/28/58
Woodbine Parish, Woodbine, Md.	4/28/58
Atonement, Laurens, S. C.	4/28/58
Harpers Ferry Par., Harpers Ferry, Va.	4/28/58
Union Bridge Parish, Detour, Md.	4/30/58
Holy Communion, Detroit, Mich.	4/30/58
St. Johns, Rosenfeld, Manitoba, Can.	4/30/58
Faith, Grand Rapids, Mich.	4/30/58
Auburn Lutheran Ch. Springfield, O.	5/20/58
St. Lukes, Cuyahoga Falls, O.	5/20/58
Trinity, Cleveland, O.	5/20/58
St. Marks, Fairborn, O.	5/20/58
Grace, Wadsworth, O.	5/20/58
Ellerton Salem, Miamisburg, O.	5/20/58
Lordstown, Warren, O.	5/20/58
Zions First, Defiance, O.	5/20/58
First English, Tiffin, O.	5/20/58
St. Johns, Covington, O.	5/20/58
Trinity, Niles, O.	5/20/58
St. Johns, Dayton, O.	5/20/58
First, Findlay, O.	5/20/58
Leipsic Parish, Leipsic, O.	5/20/58
St. Pauls, Altoona, Pa.	5/20/58
First English, Duquesne, Pa.	5/20/58
St. Johns, Lykens, Pa.	5/20/58
St. Johns, Coplay, Pa.	5/20/58
St. Johns, Stony Ridge, O.	5/21/58

Pennsylvania Ministerium

BY MALVERN W. RUSSELL

Ministerium Retreat

The second annual Retreat of the Ministerium of Pennsylvania was held July 26 and 27 at Ministerium Camp, Shawnee-On-Delaware. The Saturday program included an address, "Being Christian in Your Job", by Dr. Robert A. Boyer, professor of physics, Muhlenberg College. Another highlight of the Saturday program was the fireside question-and-answer period.

At the Sunday morning church service, the Rev. Francis R. Edwards, pastor of St. John's, Wilkes-Barre, presented the sermon, and Dr. Earl F. Rahn, executive secretary of the Board of Christian Education, Ministerium of Pennsylvania, was the liturgist. The afternoon address, "A Man's Place in the Church," was delivered by Walter R. Hagey, Treasurer of the Ministerium of Pennsylvania. Chaplain for the retreat was the Rev. John D. Newpher, pastor of Ascension Church, Philadelphia.

Conference Conventions

The Allentown Conference Brotherhood convention will be held September 13 at Jerusalem Lutheran Church, Western Salisbury, the Rev. J. A. Klick, Pastor.

The Philadelphia Conference annual convention was held April 26 at Christ's Lutheran Church, Oreland. The convention theme was "Winning Men for Christ." An organ prelude was presented by Mr. Davis, organist of the host church. The invocation was led by the Rev. Wm. Nye, pastor of Zion, Whitemars Malvin H. Haubenstein, lay pres dent of the host church, read t Scripture. The Rev. Kenneth W. Zir merman, pastor of Christ's, extend a cordial welcome to the group.

The Rev. Matthew J. Kereste pastor, St. Simeon, Philadelphia, pr sented the afternoon address, "Spea Truth in Love." The Rev. Carl W Weber, pastor, St. John's, Mayfai Philadelphia, brought the evenin message on the theme "If you lov Him, why not serve Him?" H brought out a simile to Jacob's la der, five steps leading higher i Christian service: through (1) co viction, "I need Him," (2) conve sion, "I want Him," (3) confessio "I choose Him," (4) conquest, " obey Him," (5) consecration, " surrender all to Him." He close with the words of the hymn, "Tak my life, O Lord, and let it be conse crated to thee."

The Rev. Albert W. Shumake president of Philadelphia Conferenc installed the newly elected officer Percy L. Smith was elected presiden

The Pennsylvania Ministerium e ecutive committee was honored b the presence of the executive secr tary, ULCM, Howard L. Logan a their meeting in March. He outline some of the work being done by th New York office for the purpose aiding the programs of the synodica conference and congregational Brot erhoods.

The various buildings of the camps the Ministerium once again were lected by the "conferences' work ys" for cleaning and painting on first four Saturdays of May. ose taking active part once more joyed the fellowship afforded as ll as a day away from routine mdrum.

●

Plans are in the making for the nnsylvania Ministerium convenn to be held September 20 at Trin, Havertown, the Rev. Frederick Fritsch, pastor.

Men for the Ministry

The pilgrimage of young men of nior or senior high school and colge age held at Mt. Airy Seminary Philadelphia last year was so sucssful that another pilgrimage is beg planned for September 27. While was a little chilly for the outdoor tivities last year, all are looking another eventful day. If only one t of the group is led to the minry, all the time and effort spent ll have been worth while.

●

The Pennsylvania Ministerium is ying a new approach to scheduling eir executive committee meetings is year. They are holding quarter- meetings on the first Saturday of arch, June, September and Decemr. The day starts with standing mmittees meeting at 10. a.m. After noon luncheon served by the ladies the host church the executive meetg continues in the afternoon.

●

The Allentown Conference planned e meeting arrangements and pro-

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gram for the laymen's meeting at the convention of the synod held Tuesday, May 20, at Buck Hill Falls.

●

The Rev. Charles Fisher spoke on the subject of evangelism at the Ministerium executive committee luncheon held in March at Holy Trinity Church, Bethlehem.

Boy Scouts

The Boy Scouts of the Pennsylvania Ministerium will hold their annual pilgrimage to Muhlenberg College on October 11. "Some do and some don't"—no doubt during the years these pilgrimages have been made, many boys have gotten acquainted with "Muhly" and if only a few are drawn in interest toward higher education and a better way of life, successful has been these "trying times" for the leaders who bravely give of their time and effort so that these boys can have such an outing.

Father-Son Banquet

On February 13, the Allentown Conference held their second annual father-and-son banquet in St. John's

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Windish Lutheran Church. The theme of the dinner stressed the Boy Scout program. E. C. Hogan, Associate director of Protestant Relations of the Boy Scouts of America was the speaker. A program of vocal music, group singing and a magician comprised the entertainment. There were 103 men and boys at the dinner.

Ladies' Night

The annual ladies' night dinner of the Philadelphia Conference was held on February 6 at McCallister's. Some 310 persons attended. The Rev. Albert W. Shumaker led the invocation. Austin T. Bechtold was the song leader once again, and Joe McGrath officiated at the piano. Entertainment was afforded by the Gay Nineties Quartette and by Charles Dauber, accordionist. The guests included the Rev. and Mrs. Charles M. Cooper, the Rev. and Mrs. Albert W. Shumaker, the Rev. and Mrs. Kenneth W. Zimmerman, the Rev. and Mrs. George F. Eichorn Jr., Mr. and Mrs. Earle W. Bader, and Mr. and Mrs. Theodore R. Goller. Mr. Goller, president, presided as toastmaster. It was a great night out for all.

Rallies

The Philadelphia Conference's tempt at various area rallies w unfortunately curtailed because snow-outs for two of the ralli However, the West Philadelphia a surburban area rally was quite su cessful in attendance, which in cates these area rallies are on t "right track." This rally was he at Christ, Upper Darby, on Janua 29, with Robert F. Perkis of Inca nation, Philadelphia, as the worsh leader. Harry Egee of Prichard M morial, Philadelphia, lead in praye Thad Hegner of Christ, Upper Da by, rendered several enjoyable vi lin solos accompanied on the pia by Mrs. Edward H. Boyer. The a dress, "Stewardship," was presente by Richard T. Sutcliff, associate d rector, Department Press, Radio an T.V., ULCA. A peppy and stimula ing discussion followed a panel c "Sector Project" moderated by Wa ter R. Hagey, Grace, Hatfield. Th affirmative was taken by Willia Harrington, St. Paul, Lansdown and the negative by Craig F. Este ly, St. Paul, Ardmore. The closin benediction was given by Rev. Joh

Ziegler Jr., assistant pastor, Christ, pper Darby.

On March 3 the charter for a new rotherhood at Trinity Manoa, Havtown, was presented. Nice work, erb Punchard, (this is his home urch).

●

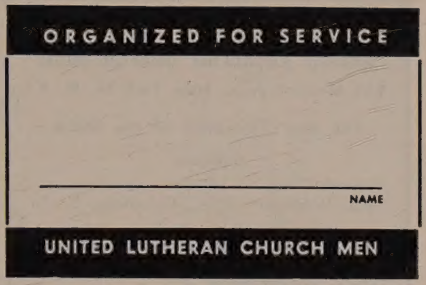
William Snell, treasurer of the ennsylvania Ministerium, is back in rculation after convalescing from n operation in Crozer Hospital in ebruary.

Reading Conference

Reading Conference reports preenting three charters to Brotherpods, namely: St. John's of Mohnn, St. Michael's of Route No. 2, amburg, and Bethany of Stoney reek Mills.

Reading Conference celebrated eir 25th anniversary on May 3. ongratulations—did you make your oal of twenty-five affiliated brotherpods for which you were striving?

The Reading Conference carry out unique program in that they hold their bi-monthly meetings at the different Brotherhoods in the conference. While it means a little more traveling for their officers, they feel that it brings a closer relationship to all members of the Brotherhoods.



Shown here is a picture of an Identification Badge available from United Lutheran Church Men headquarters in New York at $1.75 a dozen postpaid. It is a durable plastic badge which slides on coat pocket with name card inserted as illustrated above.

Pottsville

Pottsville Conference held their spring rally Wednesday, April 16, at Freiden's Lutheran Church, Hegins. Dr. Martin Heinecken was the speak-

Cover Photo (continued from page 3)

In his new capacity Mr. Patterson will continue to work with the denominational men's ork secretaries with whom he has been associated for many years on the board of maners of United Church Men. UCM charters both interdenominational state organizations and cal units.

A native of North Carolina and son of a Presbyterian U. S. minister, Mr. Patterson aduated from Ft. Morgan, Colo., high school and Tarkio (Mo.) College. He coached at Coin, wa, Ft. Morgan, and Arkansas College, Batesville, Ark. He took graduate work at Nebraska d Yale universities and for six years was regional director of religious education, in Arinsas and Missouri, for the Presbyterian Church in the U. S.

In 1940 he became director of adult education and men's work for the denomination d was named men's work secretary in 1949.

He was chairman of the United Christian Adult Conference in 1943 and 1945. In 1955 spent three months in Brazil, Belgian Congo, and Portugal, developing men's work proams in those countries. In 1955 and 1956 he was in Germany helping to develop the otestant Men-of-the-Chapel program in the Armed Forces.

He holds honorary doctors degrees from Tarkio College and Southwestern University.

In Richmond he has a garden and raises chickens and pheasants. He is a woodworking -it-yourself enthusiast, and is a hunter, a fisherman, and a golfer.

United Lutheran Church Men

231 Madison Ave., New York 16, N. Y.

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er for their retreat held June 14
Camp Nisatin.

Wilkes-Barre

Activities of the Wilkes-Barre C
ference were crippled considera
the past winter because of hea
snow causing poor attendance
meetings. Their president, H. M. H
delitsch, taught the "King's Men C
sade" in the two lay schools th
were held in the Wilkes-Barre ar

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(continued from page 6)

shall never consume, while people
over the world go hungry.

Most of the assistance we rend
(except when the church renders i
is for expediency. If the Christi
witness in the future is to be effe
tive, we must encourage more a
more of our Christian people to e
ter the political life of the U. S. A
when they have been elected, we mu
stick by them as Christians.

(to be concluded next month)

Make your plans NOW
for the
KING'S MEN PROGRAM
in your
CONGREGATION
NEXT FALL!
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From Boy to Man
and to
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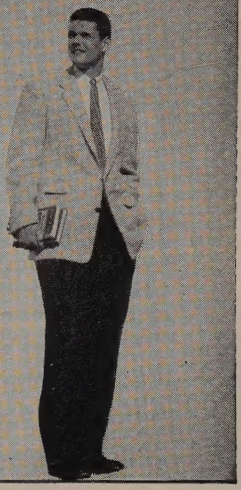

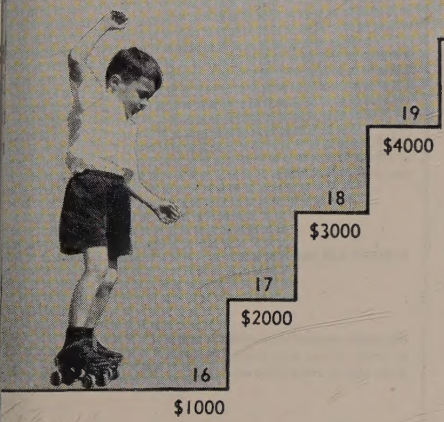

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Take 4 minutes to look into the future

No one can predict exactly what will happen, but a family man is morally obligated to look to the future . . . to plan for those who depend on him.

Here is a simple, easy way to figure out approximately what your family would need in the future, if you died—and to calculate roughly how your present coverage would fit these needs:

What would your family need if you died?		*How do their needs compare with your present coverage?*	
For last expenses (Experts say you should allow about half of your present annual income.)	$_____	**Social Security** (Maximum family benefit is $200 per month. Widow and one child would receive $132.80 per month, for example, if your average monthly income were $250—$162.80 per month if you had been earning $350 or more each month.)	$_____
For monthly income (Your family probably could get along on about half what you are now making each year. Multiply this figure by the number of years you want to provide the income.)	$_____	**Present life insurance**	$_____
To pay off mortgage	$_____	**Miscellaneous** (This would include savings, stocks and bonds, money from rental property, etc.)	$_____
For emergency fund (This will vary widely, but most financial advisors feel a family should have at least $500.)	$_____		
To educate children (This depends on the college, and where you live, but you probably should figure approximately $1000 per year, per student.)	$_____		
TOTAL NEEDED	$_____	**TOTAL PROVIDED**	$_____

How to get accurate figures—*and make them balance*

Most men find that rough totals like these suggest two things: life would be hard for the family if death came . . . but they need more accurate information to plan intelligently.

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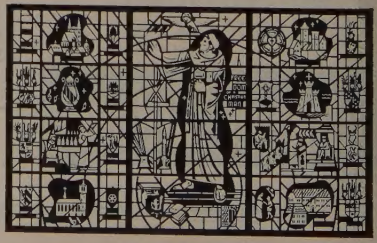

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